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THE DECORATOR AND FURNISHER.

CHURCH DECORATION.

A SERIES OF ARTICLES. NUMBER TWO.

The Resurrection Banner is a narrow flag borne on a Cross. The Sword is the emblem of St. Paul; it is also a symbol of martyrdom. Arrows are also symbolical of martyrdom.



The Pentalfa or Five-Pointed Star was anciently thought a charm against witchcraft. The superstition was widely spread over the east and west, and some traces of it linger still amongst our rural population. It is called the Pentalfa, because it contains five Alphas.

The Star is a Christmas emblem, commemorating the Star of Bethlehem. It has generally five points, but sometimes seven, the number of perfection.

The Six-Pointed Star, or Double Triangle, symbolizes the Creator. Intersecting triangles, as we have said before, signify Fire and Water.



A Star with Nine Points alludes to the fruits of the Holy Spirit, "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." It is suited to Whit Sunday decorations.



The Star is sometimes represented by a Cross-shaped nimbus. A large star has often in the centre an Agnus Dei or the monogram, I H S.

Bread, as the emblem of Life, is represented at Harvest Festivals by ears of wheat.

The Fish is the earliest symbol of Christ. The letters which form the Greek word for it are the initials in Greek of Jesus Christ, Son of God.

The fish is sometimes entwined with an anchor, and the motto Spes in Christo, "Hope in Christ." Three fishes are sometimes united in the form of a triangle, they are the emblem of Baptism. The conventional fish is nearly always drawn in an oval form.

The Ship is an emblem of the Church.

The Nimbus is formed of rays of light. The Nimbus of God is often in the form of a triangle; of the Trinity, three arms of a Cross in rays of light. The Nimbus surrounds the head of Christ, the Virgin and the Saints, and is generally of an oval form. That suited to the Virgin resembles a crown or diadem.

The Square, being the emblem of earthly existence, is used for the Nimbus of living Saints.

The Anchor is the emblem of Hope. A Cross is the emblem of Faith; a Heart, of Charity.

The Flaming Heart expresses fervent piety—or divine love. If the Heart be pierced, it signifies contrition or devotion in trial.



The Lamp is an emblem of active piety. When placed on an altar a lamp typifies Christ, as the "Light of the World." Sometimes also it is a type of human life.

The Phoenix expiring amidst flames—consumed that a new bird may rise from its ashes—is a symbol of immortality and an emblem of the Resurrection.

The Serpent is the emblem of sin or evil—sometimes it is used to end a sentence in an illumination. It cannot, however, be admitted as a decoration of the Church.

An Open Book signifies the word of God, or perfect intelligence. A Closed Roll signifies prophecy.

The Pelican is a symbol of Christ. The bird was fabled in olden times to have pierced her own breast, in order to feed her young with her blood. The Blood shed on Calvary gave life to the Church of God. This symbol was common on old Crosses. It is also the emblem of the Resurrection.



The Dove in a Nimbus or Glory is the emblem of the Holy Ghost. With an olive leaf in its mouth, it signifies peace—a signification derived probably from the return of the Dove to the Ark with the olive leaf after the subsidence of the Flood. Below it is often seen the Cross of



Constantine. In conjunction with the fish, it denotes peace in Christ, and has the motto—In pace et in Christo.

An Escalop Shell, formerly the badge of a Pilgrim to the Holy Land, still preserves a spiritual symbolism: that of our being pilgrims and strangers on earth.

Monograms of the name of Christ have been widely used in Church decoration, and are almost as popular as the Cross.



The earliest monogram used is the same as the Cross of Constantine. It expresses the name by its first two Greek letters, X and P (*Chi* and *Rho*) combined. When the K and P combined are surrounded by a circle, they become the emblem of Christ's eternity. Sometimes this monogram is drawn (as in cut) with the X placed perpendicularly, so as to form a plain Eastern Cross, in-



stead of a Saltire, or St. Andrew's Cross. The Greek characters placed underneath it signify Alpha and Omega—the beginning and the end.

Another monogram is this; in which the X is combined with the letter I (*Iota*). It is more complete than the former ones, as it contains the initial letter of the full name Jesus Christ—I X—in Greek. Another variety of this monogram is furnished by placing a horizontal bar through the I (*Iota*) at the junction of the X, thus forming the initials of Jesus Christ united with the Cross.



In this monogram, consisting of the I (*Iota*), X, and Bar for the Cross, the P is placed on one of the arms of the X.

This monogram of X (*Chi*) and P (*Rho*), with the Latin N for Noster added to it, means Our Christ, or Christos Noster.



The letters X P E form a monogram for the name of Christ, being the first two and last letter of Christ in Greek. The horizontal mark over the P (*Rho*), is the sign of



contraction. This also is a monogram of Christ's name. It is formed from the two first and last letters of the word Jesus in Greek.



When entwined as in cut, the *Iota* is usually lengthened and formed into a Cross by a bar at the top. I H S sometimes signifies Jesus

Hominum Salvator—Jesus, Savior of Men—in Latin. This monogram is of Greek origin.



These letters, A O—*Alpha* and *Omega* are the first and last of the Greek alphabet, and are used as emblems of eternity of Christ—"The beginning and the ending, the first and the last." I H C are synonymous. They are the two first Greek letters of Christ's name—Jesus—which remain always the same—I (*Iota*), and H (*Eta*), the last letter assuming three forms, S, C and E, which are those of the Greek *Sigma*.



I H S or

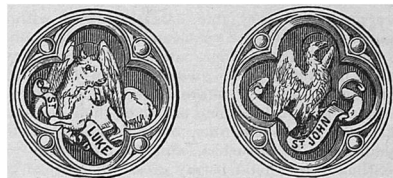


SYMBOLS OF THE APOSTLES AND EVANGELISTS.

St. Matthew has a Winged Man, or Half Man, as his emblem. St. Mark—a Lion.



St. Luke—a Winged Ox. St. John—an Eagle.



Sometimes these emblems are placed in the four limbs of an Eastern Cross, with the monogram of Christ in the centre.

Four scrolls, four open books, and four rivers are also emblems of the Evangelists. The four rivers represent those of Paradise. St. Matthew stands by Gihon; St. Mark by the Tigris; St. Luke by the Euphrates; St. John by Pison.

The symbols of the Apostles are generally the instruments of their martyrdom, but to this there are exceptions:

St. Matthew has for a symbol a purse, in allusion to his being a tax gatherer. St. John has a cup with a serpent rising from it, in remembrance of his having drunk from the holy chalice. St. Peter has the keys. St. James, the emblems of pilgrimage. St. Thomas has a builder's rule.

The others all have as symbols the instruments of their death: The sword by which St. Paul died. The Cross of St. Andrew. The Club of St. James the Less. Staff of St. Barnabas. Cross of St. Philip. Knife of St. Bartholomew. Saw of St. Simon. Halter of St. Jude. Axe of St. Matthias.